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[768] homestead, it is deserted by the inhabitants. On the new dwelling site the sons each build their own shelter. In contrast to the groups of the type A-E, the group living within a homestead is finite: its existence ends with the father's death. Only a man whose father (in the European meaning of the term) has died may have a shelter. Thus the homestead community is interposed between the A-group and the small family.

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To sum up the characteristic features of the A-groups:  
Membership determined by male descent; unity of legal power, especially insofar as landed property and inheritance law is concerned the senior has full power; succession by simple seniority; theoretically unlimited existence of the group. The A-groups consist of small families who live together in homesteads under one father in each case.

#### Groups of Rank B

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593 There is usually a friendly, neighborly relationship between the A-groups which form part of a B-group. People assist each other to a large extent, and there is joint consultation on most matters. Group B has only one Nkĩmĩ ilokĩ, "master of the hidden power," the priest of the kinship group, who is consulted by all the members of the group. He functions during the magical preparations for the hunt; he is consulted before any important undertaking. During the leave-taking ceremony after a burial, he converses with the deceased, and people turn to him when the ancestors have appeared to them in their dreams to transmit their desires, orders, or other information to the living. He protects the people of his group from the ill will, ndokĩ, of the dead and the living. The priest of the kinship group is used as the criterion [194] to determine which group of homogeneous A-groups represents a B-group. The priest of the kinship group is descended from a certain one of the related A-groups.

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554 There is a difference in rank among the A-groups of a B-group -- one group will be regarded as older -- but this is